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According to Al-Masudi, Kandahar in Afghanistan is the country of #Rajputs.

AND MINES OF GEMS.

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city is under the sceptre of the Islám, for it forms a province of el-Multán. Through this town passes one of the (five) rivers, which form together the river Mihrán in es-Sind, which is considered by el-Jáhit الجاحط as the Nile, and by others as the Jaïhún of Khorásán*. This Búdah, who is the king of el-Kinnauj, is an enemy of the Ballahrá the king of India. The king of el-Kandahár القندهار, who is one of the kings of es-Sind ruling over this country, is called Jahaj جاج (ججى); this name is common to all sovereigns of that country. From his dominions comes the river Rayíd رايد, one of the five rivers which form the Mihrán of es-Sind. Kandahár is called the country of the Rahbút (Rajbut) الرهبوط; another river of the Panjab is called Hátil هاطل; it comes also from the mountains of es-Sind, and runs through the country of er-Rahbút, which is the country of el-Kandahár: the fourth river of the Panjab comes from the country of Kábul and its mountains, which forms the

frontier of es-Sind towards Bost بسط, Ghaznah†

Ráy راي. Perhaps the difference of the times when el-Mas'ūdī and en-Nowāiri wrote, may account for the difference of their statements.

* The first of these two errors came from the Greeks to the Arabs, and the others from the Persians.

† MSS. read عرس and عربین.

Henry Walter Bellew endorses this view. He also says that the Sarabaur is the Pakhto version of Suryabans, "the Solar race".

He further states that Pashtuns have so many points in common with the Rajput customs 'as to raise the suspicion of a real connection'.

It is possible that the Afghan really may be an Israelite, as he asserts, who has become absorbed into Rajput tribes; for whole colonies of the latter people are known by the records of history to have moved into Afghanistan with the Pandu kings after their defeat in the great

contest on the field of Shri Kurukshetra, "the field of the Kuru" near Thanesar, north of Delhi-the Mahabharat fought between the Suryabans and the Chandrabans, the Solar race and the Lunar race, for sovereignty in India at the dawn of Indian history.

Whatever his origin, however, the Afghan is now, and has been for ages, completely identified as an Indian. (cough)

The Afghans or Durranis, as they have since their independence as a nation styled themselves, are now settled principally in the Kandahar country.

He goes on to give the Hindu origin of many Pashtun tribes. Of the several tribes reckoned as Pukhtùn or Pathan several are evidently of Indian origin, judging from their names, such as the Khatrini (Khatri or Hindu military caste), Sheorani (Shiva sect of Hindus),

Kakar (Gakar tribe of Indians in the north Panjab), Tori (Tuari tribe of Rajputs). All these Pathan tribes are located on the Suleman and Khybar ranges from the Kabul river in the north to the Kaura or Vahou Pass in the south.

He then describes the Kohistanis -

Finally, to the north of Kabul are the Kohistani people, or "people of the hill country." They are composed of the ancient Persians and the ancient Indians. The former as far eastward as the Alishang river; the other onwards thence into Kashmir.

The former speak Persian, and are all subjects of the Kabul Government; the other speak a variety of different dialects, which are unintelligible to their neighbours in adjoining glens even though, with one or two exceptions, they are all of cognate stock with the Sanscrit.

These ancient Indians are divided into numerous small communities or tribes, having little intercourse with the world around them, and eternally at war with each other. They are collectively styled Kohistani, but are distinguished as Kafir or "Infidel,"

Musalman or "Muhammadan," and Nimcha or "Half-and-half," that is to say, a new convert or the off spring of a Musalman by a Kafir woman. These people in all the country northward of Chaghan Sarai up to Hindu Kush, and as far as the Kashmir border in Yasin are independent.

Whilst Badakhshan and Wakhan on the other side of the range are Kabul subjects. He then goes on to describe the dependence of Afghanistan on Hindustan for trade and economy.

For trade of Afghanistan is with Hindustan, and has been so from time immemorial; and it is on this trade that the prosperity of the country depends. This trade can't be diverted from its ancient channels, nor stopped even for a short time, without bringing ruin upon the country;

because the productions of Afghanistan are also the productions of Persia and Bukhara-her staple exports are also their staple exports; and because the requirements of Afghanistan, her imports, are only from India, and can be profitably obtained only from India.

The trade relations of Afghanistan, in short, bind her to India as strongly as do her national affinities, and political necessities.

These facts are well known to the Afghans, and fully appreciated by them, however much it may suit their rulers to set them aside for the advancement of personal ambition.

It seems like not much has changed.

Source: Afghanistan and the Afghans by H W Bellew (1879)

Afghanistan and the Afghans:

BEING A

BRIEF REVIEW OF THE HISTORY OF THE COUNTRY,
AND ACCOUNT OF ITS PEOPLE,

WITH A

SPECIAL REFERENCE

TO

THE PRESENT CRISIS AND WAR WITH THE
AMIR SHER ALI KHAN.

By H. W. BELLEW, C.S.I.

Author of "Journal of a Mission to Kandahar in 1857-8;"
"The Indus to the Tigris;" "Kashmir and Kashghar;" "Dictionary and Grammar
of the Pushtoo Language;" "History of the Yusufzais," &c.

London:

SAMPSON LOW, MARSTON, SEARLE, & WHITTINGTON,
CROWN BUILDINGS, 186, FLEET STREET.

1879.

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Other scholars have also endorsed Pakhtun tribes Hindu descent like that of the Sur.

“Sultán Mahmúd now went to fight with the Ghorians, who were infidels at that time. Súrí, their chief, was killed in this war, and his son was taken prisoner; but dreading the Sultán's vengeance, he killed himself by sucking poison which he had kept under the stone of his ring. The country of Ghor was annexed to that of the Sultán, and the population thereof converted to Islám. He now attacked the fort of Bhím, where was a temple of the Hindus. He was victorious, and obtained much wealth, including about a hundred idols of gold and silver. One of the golden images, which weighed a million *miskáls*, the Sultán appropriated to the decoration of the Mosque of Ghazní, so that the ornaments of the doors were of gold instead of iron.

“The rulers of Ghurjistán were at this time called Shár, and Abú Nasr was Shár of the Ghurjis. He was at enmity with Sultán Mahmúd, who sent an army against him, and having taken him prisoner, the Sultán concluded peace with him, and purchased his possessions. From that time he remained in the service of the Sultán to the day of his death.

Save yourself a lot of trouble by reading this article.

https://web.archive.org/web/20060525084024/http://www.dailytimes.com.pk/default.asp?page=story_6-4-2003_pg3_5

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